

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—James Freeman Clarke.

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EVER THE SAME.

God does not send us strange flowers every year:
When the spring winds blow o'er the pleasant
places,

The same dear things lift up the same fair faces,
The violet is here.

It all comes back,—the odor, grace, and hue,
Each sweet relation of its life repeated;
Nothing is lost, no looking for is cheated;
It is the thing we knew.

So after the death-winter it will be.
God will not put strange sights in heavenly
places:

The old love will look out from the old faces;
Veilchen I shall have thee.

A. D. T. Whitney.

THE RESURRECTION OF JESUS.

"Jesus said to her, *I am the resurrection and the life; he that believeth in me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die.*"—John xi. 25, 26.

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death, if by any means I may attain unto the resurrection from the dead."—Phil. iii. 10, 11.

"Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy,

hath begotten us again unto a living hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you."—1 Pet. i: 3, 4.

These three passages contain the essence of the Christian doctrine of the future life. Jesus teaches that to one who believes in him—that is, to one who believes in that which he represents, the divine truth and love—there is no such thing as death. Martha thought, as many Christians still think, that the resurrection was to come at some remote period in the far future. "I know that my brother will rise again in the resurrection at the last day," Jesus tells her that the resurrection is now and here. "I am the resurrection and the life." The resurrection is an immediate ascent of the soul, trusting in God's truth and love, into a higher life. There is no such thing as death to him whose soul is full of a heavenly trust and conviction. To him death has disappeared from the universe. There remains only a passage upward from life to fuller life.

Therefore, Paul says that Christ has abolished death. He has forever put an end to all that seems like death. There is change from one form of existence to another,—that is all.

This is the power of the resurrection. This is why we celebrate Easter Sunday. Because it has subdued the last enemy, which is death. Because by means of it, we are new born into a living hope.

For there are dead hopes and living hopes. The world has always believed in immortality and a future life; for man was made so to believe. But he often believed in it with a dead hope, not a living hope; or with a hope only half alive.

The power of the resurrection of Jesus lies in this, that it changed the half-alive hopes of antiquity in regard to a hereafter

into a wholly living hope, and so gave strength and peace.

There are dead hopes and live hopes in the world. We often hope with a kind of desperate hope, because we must hope or die. We refuse to see anything but what is hopeful; but beneath the hope is fear, uncertainty, doubt. This was the hope of a future life which prevailed before Christ in all lands; the vague hope of a life in some underworld, some dark, cloudy region below, where the light of sun and moon never came, but only shadows and shadowy forms. This is the hope still, the only hope, of multitudes living in Christian lands; a dead hope that, perhaps, possibly, there may be some kind of hereafter. This is the hope of many Christians, a kind of hope like Martha's, that in the last day, a long time hence, the particles of matter composing our bodies will be brought together again, and the same earthly life be recommenced in some heaven far away.

But this was not the hope of the first disciples, who had been fed by the life of Jesus himself. To them resurrection was present, not future. They were now sitting in heavenly places with Jesus. Their life was hid with Christ in God. To die was not to descend into Hades, but to go up to a higher sphere. Resurrection was not coming back, but going on; not the old body coming out of the grave, but a new and higher organization for the use of the soul. "Thou sowest not the body which shall be," said Paul, settling that point at once and forever. Resurrection was rising up, entering at once into a higher life, to be with Jesus, and all the loved and lost. There was no fear of death: perfect love had cast out fear.

The power of the resurrection of Jesus was this: that it inspired faith in the indestructible life of the soul; in the supremacy of good over evil, in the triumph of truth over error.

It was not that Jesus had come back, but that he had gone forward. The disciples thought he had gone down into Hades: they found he had gone up into a higher state. It, therefore, bridged over the gulf between time and eternity by showing them that death was nothing, only a step in the great march of the soul upward to God. It was not so much carrying them up to heaven

and to God as it was bringing down heaven and God into this world. It filled this life full of the other. It convinced them of the presence of the Master here, with them, always. It swallowed up time in eternity, it swallowed up death in life.

Christianity does not merely teach the doctrine of continued existence after death. Everything teaches that,—everything that lives. You shall go out in the coming days of spring, and see the tender grasses, with myriad spires, coming out of all their winter graves to greet the returning sun of May. You shall see the fairy blossoms of the maple swinging red at the end of every twig. You shall see the buds coming out on all the trees and bushes. As you pass a bank, you shall catch a delicate perfume, and, looking down, see it all sprinkled with blue violets. All these little things, so soft and weak, have been kept through frost and storm month after month, and now are coming out, making ready for the approach of summer. They advance before her, as in Guido's "Aurora" the hours precede and attend the day. And so I say, O coward heart, how fear death, when this all-surrounding Providence laps everything that lives! When all these little things come out of their tombs at the voice of God, and cry, "O grave, where is thy victory?" shall we not be as brave as they?

It is only the dead heart which fears death. No living thing fears to die. Only as our moral life goes out of us, in selfishness and sense, do we shudder at the grave. But the young hero, falling in the midst of his most rosy days, goes without fear from the bloody sod of battle. The mother, full of living love for her children, leaves them, and goes on without a shudder. The earnest worker, falling in the midst of his task only half done, lays down his tools or his pen, and feels that there is work enough beyond. The lover of nature and of beauty, to whom this visible world is a perpetual charm and life a continuous poem, easily leaves it, sure that beauty and poetry and truth do not end here, but begin in higher forms further on. Everything that lives, that loves, can say, "We shall never die."

The spiritual world grows more and more real to us as we live in it and from it, for spiritual things are spiritually discerned.

Christ gives us a new sense of immor-

tality, not merely by coming back out of the grave, but by going up into a higher life, and taking our thoughts up to that world. We rise with Christ, and he is our resurrection and our life. Not by argument, not chiefly by any outward facts, but by making God and heaven more real, does Christ abolish death and bring immortality to light.

I am always interested in reading books about the Catacombs, which, you know, are vast subterranean galleries, running miles and miles beneath the city of Rome, where the early Christians hid from their persecutors, and where they buried their dead. The inscriptions remain on the stones above their graves, and show how completely Christ had taken the sting from death, and turned the grave into a bed of soft repose. Following their Master, who always called death sleep, they called their resting place a dormitory, or cemetery, both of which words mean a sleeping-place. For the first time was this term applied to the tomb, in the Christian Catacombs and in Christian epitaphs. Let me read one or two of them :—

"In Christ, Alexander is not dead, but lives above the stars; and his body rests in this tomb."

"Here lies Paulina, in the place of the blessed."

"This is the sleeping-place (dormitory) of Elpis."

"Zoticus is here laid to sleep."

"Gamella sleep in peace."

"My grief will never cease, O dear wife; my Albana, always modest, always pure. Having left your dear ones, you lie in soft repose, resting here for a little while, laid down in peace."

Such was the simple faith of the early centuries. To those unpretending believers, death was a little rest between two days. This world reached on into the next: this life went up into the other. No great gulf separated their worlds. No pagan signs of desolation darkened their monuments. They did not put upon them death's-heads or cross-bones, but a dove, a vine, a ship, a palm branch, or the one word, "peace."

Their faith, I believe, was more Christian than ours is, sometimes. I do not believe the other world so very different from this. In that world, as here, there will be a great deal to learn, a great deal to do, and a great deal to love. We do not exhaust in

this life the wonders of God's universe: we are only standing on the borders of the mysteries of nature. We have only heard a faint whisper of the great order, the boundless variety, the beauty, glory, majesty, of creation.

Thousands of years will pass, tens of thousands of years will succeed them, and we shall still be learning more and more of God's outward universe. The law of our life will be to be still advancing inwardly in the love and peace of soul toward God. We may surmount one trial, one difficulty after another, pass through deeper experiences, rise toward loftier heights of being, embrace larger ranges of sympathy. The great inexhaustible, unexhausted infinities of God will still stretch out around us, and new powers unfold within us, with which to study and measure them. The soul will never tire in its sight of new wonders, in the study of new problems.

The divine arms shall surround our entrance into the other world, as they guarded our arrival here. We shall find around us strength, wisdom, beauty, glory, diviner forms of friendship, solemn guardianship, and majestic guidance. We shall pass, when we wake, into a society, not into a solitude.

Our angels and archangels above will probably not be unknown characters, foreign from our sympathies, but the men and women and little children who have gone before us. Jesus said to his disciples, "I go to prepare a place for you; and I will come again to receive you to myself, that where am ye may be also." He knew the desire of human hearts for a home, and for the old familiar faces; and so he said that there were many mansions in God's house,—various, and suited to the various wants of his children. As Jesus came to receive his friends to himself, so our friends will come to receive us. As Stephen, dying amid cruel tortures, saw not the savage crowd, felt not the sharp agony, because he saw coming to meet him, in radiant beauty, out of an opening heaven close by, the welcoming smile and divine light of his Master's face, so how often have I known the dying to see around them the faces of the dear ones who had gone before,—

"Lovelier in heaven's sweet climate, yet the same!"

Heaven is a place of rest. But there is no rest except in work. The rest of the planets and stars is perpetual motion; the rest of the sun is in never-ceasing radiance; the rest of man is in ceaseless beneficent activity. God's rest on the seventh day was not inaction; but it was to carry on, unfold, and uphold the universe. "My Father worketh hitherto, and I work." According to the power we have developed here, by active, devoted, faithful labor, will be our sphere of work beyond.

All we know of the other world we know by means of the analysis of this world. The same God who is with us here will be with us there. The same universe, with its laws, its varieties, and harmonies, its wonderful adaptations, its incessant development, its profound unity, beauty, and wonder, which is our home here, will be our home there. The same Providence which gave home and love to our infancy, education and protection to our childhood, work, knowledge, affection, to our maturity, will also provide for us, guard us, and bless us in the world beyond. The same great laws of right and wrong, good and evil, which reward obedience and punish disobedience here, will also reward and punish there. We must not hope for any easy heaven whose happiness shall come from outward circumstances. Heaven will come there, as it comes here, only from the inward condition of the soul. Impurity, falsehood, dishonesty, selfishness, will go there, as they go here, into the eternal fires prepared for the devil and his angels. A wasted, unprofitable life there, as here, makes the soul empty and desolate, and takes it into outer darkness. When we wrong others, we take an undying worm into our own bosom. But when we give bread to the hungry body or hungry soul, when we clothe the naked form or the naked mind, when we go out of ourselves to visit other minds and hearts, and console them in their loneliness, there, as here, we shall do it for Christ; and he will say: "Well done, good and faithful servant! Enter into the joy of thy Lord."

The next world will be an advance on this world, since all life is progress; but it will be subject to the same eternal laws as this. The best preparation for it is to do with our might whatever our hands find to do here. Let us be faithful in our few things, and no

doubt we shall be made rulers over many things. In this life the reward for doing a good deal of work is having a good deal more to do. The hard workers are rewarded by harder work still. To him who hath his hands full of responsibility shall be given more of it. So it will be there. Christ's reward for his fidelity was the glory which he had with the Father before the world was. But what was that glory? It was to die for his race. "I have glorified thee on the earth: I have finished the work thou hast given me to do." The same glory is ours. "Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples."

Heaven is also here. Wherever there is plenty to know, plenty to love, and plenty to do, there is heaven. We enter into heaven to-day by loving God and man, by loving truth and justice, by living for what is noble and generous; and then, when the time comes for us to take a step onward and upward, we shall fall asleep as quietly and as unconcerned as the tired child goes to sleep in its mother's lap, after its busy day in the midst of its play.—*James Freeman Clarke.*

THE STILL HOUR.

ON EASTER EVEN.

When the sun sets, let me say:

"Each day is an Easter Day,

When the Lord may rise in me,

Bringing life and victory:

Every eve an Easter eve,

When my heart a glorious guest

Must make ready to receive,

Swept and cleansed and duly dressed.

"On its altar there shall lie

Lilies white of purity;

Roses white and roses red

Shall their grateful odors shed;

Passion flowers with cross on breast,

Violet purple sweet, I'll lay

Where my Lord's dear feet may rest,

Haply on this Easter Day."

No long waiting need we know,

While the slow months come and go;

No set Lent observe, if we

Make all time our Lent to be;

Not one festal, brief and bright,

But a year, where every morn

Hearts made ready over night

Wake to find an Easter dawn.

So each night, O faithful heart,
 Keep thy vigil, draw apart,
 Dress thy altar fair and fit,
 Sure the Lord will hallow it!
 Death in vain forbids him rise,
 Sin in vain would bar his way;
 And each morrow, in the skies
 There shall dawn an Easter Day!
 — Susan Coolidge.

COMING AGAIN.

A little while, and ye shall not see me;
 and again, a little while, and ye shall see
 me, because I go to the Father.

Then said some of his disciples among
 themselves, What is this that he saith unto
 us, A little while, and ye shall not see me:
 and again, a little while, and ye shall see
 me: and, Because I go to the Father?

They said, therefore, What is this that
 he saith, A little while? We cannot tell
 what he saith.

Now Jesus knew that they were desirous
 to ask him, and said unto them, Do ye in-
 quire among yourselves of that I said, A
 little while, and ye shall not see me; and
 again, a little while, and ye shall see me?
 Verily, verily, I say unto you, That ye shall
 weep and lament, but the world shall re-
 joice; and ye shall be sorrowful, but your
 sorrow shall be turned into joy. . . . I will
 not leave you comfortless: I will come to
 you.—*John xvi., xxi.*

Jesus knew his work on earth was short.
 This "little while" troubled his disciples.
 It was himself, as well as his teaching, that
 won their hearts. He made their yoke easy
 and their burden light. His going away
 would break the spell of his personal pres-
 ence, even though it brought the Comforter.
 How does Christ come? He is coming
 again and yet again, always coming, as Son
 of God and Saviour from selfishness and sin,
 stimulating us to live as heirs with him of
 the life eternal. This world is fairer, life
 richer, human loves deeper, hope brighter,
 God nearer, and heaven dearer for the com-
 ing of his spirit in our midst. Let us feel
 the beating of his great heart of love.
 Lowly hearts cannot let him go. Heroic
 hearts cling to him. Philanthropic hearts
 receive a new baptism of his spirit. Whose
 heart does not say, All hail! to such a com-

ing, not in the clouds of heaven, but in the
 souls of men?

"I will come to you."—*Leaflets for Lent,*
Tilden.

THE BOOK AND MAGAZINE CLUB.

[Send all matter for this department to Mrs. W. B.
Nichols, 2 Kensington Park, Roxbury, Mass.]

Will any mother who would like to have
 "Gentle Measures in Training the Young,"
 by Jacob Abbott, or any one who would
 like "Black Beauty," address Miss Lang-
 maid, 2 Gordon Terrace, Brookline, Mass.?

Mrs. Charles A. Burditt, Mill Street, Dor-
 chester, Mass., offers several numbers of a
 French magazine, *La Lecture*, also a year or
 more of the weekly French paper, *L'Écho*
de la Semaine, published in Boston.

"Peg Woffington and the Period she lived
 in" (2 vols.); "Pembroke," Miss Wilkins;
 "Cranford," Mrs. Gaskell; "Story of Bessie
 Costrell," Mrs. Ward; "Diary of Kitty
 Trevvlyan"; "Quaker Idylls"; "Window
 Gardening"; "Stepping Heavenward," Mrs.
 Prentiss; "Gentle Breadwinners," Catha-
 rine Owen; "Prudy Keeping House"; "First
 Reader in Natural History"; "Seven Little
 Sisters who live on the Round Ball that
 floats in the Air"; "Secrets at Roseladies,"
 Mary Hartwell Catherwood.

The King's Chapel Branch offers a num-
 ber of copies of Cooper's "Pathfinder."
 Apply to Miss K. A. Homans, 164 Beacon
 Street, Boston, Mass.

The Eastport Branch offer the following
 books. Address Mrs. O. B. Whalen, East-
 port, Maine. "Donal Grant," MacDonald;
 "Treasure Island," Stevenson; "Faith Gart-
 ney's Girlhood"; "Manual of Penmanship";
 Eaton's "High School Arithmetic"; Scud-
 der's "History United States"; "Domestic
 Worship," Furness; Channing's "Works";
 "Gospel Hymns and Sacred Songs"; Large
 Bible, suitable for pulpit use; *Ladies' Home*
Journal, 1898-99; *Literary Digest*, 1897, in-
 complete.

The Newtonville branch offer the fol-
 lowing books. Address Miss E. T. Hooper,
 136 Austin Street, Newtonville, Mass.

Historical.

Rollin's "Ancient History"; Macaulay's
 "History of England"; "History of the

United States"; Goodrich's "History of the United States"; "Life and Religion of the Hindoos"; "Acadia, or a Mouth with the Blue Noses"; "The Beginnings of New England"; "Japan"; "True Stories of the History of Spain"; "Footprints of Travel"; "Seeking a Country"; "Brief History of the United States"; "Unbeaten Tracks in Japan"; "A Chapter on Slavery"; "Oregon"; "Arctic Explorations" (years 1853, 1854, 1855); "Peter Parley's Own Story"; "Pestalozzi"; "Froebel"; "Autobiography of an Actress"; "Modern Frenchmen"; "Memoir and Remains of Alexis de Tocqueville"; "American Men of Letters"; "Lives of the Three Mrs. Judsons"; "Men of Science"; Greville's "Journals of the Reigns of George IV. and William IV."; "Life of Handel"; "Nathaniel Hawthorne and his Wife"; "Fredrika Bremer"; "Brilliant from Stopford A. Brooke"; "Illustrations of Genius"; "Charlotte Brontë"; "Men and Women of the Eighteenth Century"; "Madame de Staël and Madame Roland"; De Staël's "Germany"; "Artist, Merchant, and Statesman"; "Life and Writings of Bishop Heber"; "Life of Dr. Kane"; "Homes of American Authors."

Educational.

Bouvier's "Astronomy"; "A Text-book of Geology"; "Primary Geography"; "Earth and Man"; Otto's "German Grammar"; Ahn's "German Grammar"; Owens's "Greek Reader"; "Preparatory Latin Prose Book"; "Latin Grammar"; "Latin Reader"; Silber's "Latin Course"; "French Reader"; Peirce's "Plain and Solid Geometry"; "Geometry and Calculus"; "Rhetorical Reader"; "Art of Discourse"; "Voice and Action"; "Exercises in Spelling"; "Three Thousand Words often Mispronounced"; Franklin's "Primer"; "First Book in Arithmetic"; "Forces of Nature."

Miscellaneous.

"Helps by the Way"; "Garfield's Words"; "King's Daughter's Diary"; "Loyal Responses"; Landon's "Poems"; "Lalla Rookh"; "Unto the Desired Haven"; "Poetical Works of Thomas Gray"; "Songs of the Sierras"; "Hymns of the Ages"; "Book of Songs for Children"; "Madeshchuda"; "Pushing to the Front, or Success"; "Fresh Gleanings"; "Public Parlor Readings"; "House and Home"; "Whist";

"Practical Housekeeping"; "Letters of Pen-grim"; "Inquire Within"; Hood's "Whims and Oddities"; "Shakesperian Diary"; "Musical, Vocal and Instrumental."

Religious.

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Fiction.

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The following books are offered by the Brattleboro Branch. Address Mrs. G. E. Foster, 24 Canal Street, Brattleboro, Vermont. "Expatriation"; "Diana," Mrs. Oliphant; "A Country Gentleman"; "The Baffled Conspirators," Norris; "From Moor Isles," "Peril," Jessie Fothergill; "Victims," D. H. Boulger; "Christina Chard," Mrs. Campbell Praed; "Dolly," Justin McCarthy; "A Ward in Chancery," Mrs. Alexander; "The Secret of her Life," Edward Jenkins; "Miss Molly," B. M. Butt; "The Country Cousin," Frances M. Peard; "More Bed-time Stories," Louise C. Moulton; *Cheerful Letter*, 1899.

Current numbers of the *Weekly Springfield Republican* will be sent regularly by Miss C. O. Schetter, 75 Highland Avenue, Orange, New Jersey.

For a set of about one hundred Hymn and Tune Books, suitable for church and

mission use, apply to Miss Ella I. Edwards, 20 Franklin Street, Northampton, Mass.

The Brighton Branch offer the following. Address Miss Carrie L. Murdock, Brighton, Mass.

Magazines.

Scribner's, 1892-1893; *Cosmopolitan*, 1894, 1895, 1897; *Munsey's*, 1894, 1895, 1898; *Ladies' Home Journal*, 1893, 1894, 1895, 1897.

The following books are offered by the Cambridge Branch. Address Mrs. C. W. Kettell, 19 Brewster Street, Cambridge, Mass. Old correspondents will please address the members to whom they have formerly written. In order to receive books from the Cambridge Branch, it will be necessary henceforth to send a reference with the first request.

French.

Duruy's "Histoire Romaine"; Feuillet's "Le Roman d'un Jeune Homme Pauvre"; About's "La Fille du Chaudine"; Voltaires' "Charles XII."; Saintine's "Picciola"; Ahn's "First French Reader"; "Half-hours in French Translation"; "Les Veillées du Château," Mme. de Genlis; "Contes Biographiques," Foa; "Colomba," Merimée; "Théâtre," Scribe; "Le Siège de Berlin," Daudet; "French Fairy Tales"; "L'Évasion du Duc de Beaufort"; "Peppino," Ventura; Guillard's "French Vocabulary"; Gilbert's "Elementary French Reader"; Worman's "First French Book"; "Bibliothèque des Merveilles: L'Eau"; "Méthode Berlitz, Edition illustré pour les Enfants"; "Petite Histoire de Peuple Français"; "Boum-Boum"; "Le Tour du Monde en Quatre-vingt Jours"; "La Tulipe Noire"; "La Canne de Jone"; "Beginner's Book in French," Sophie Doriot; "Histoire de Conscrit de 1813," Erckmann and Chatrian; Feller's "Pocket Dictionary"; Boyer's "Dictionary"; "Historiettes Modernes"; Fontaine's "Fables."

Latin and Greek.

Sallust; Cicero's "Orations"; Jones's "First Latin Lessons"; Cæsar's "Civil Wars"; Ovid's "Metamorphoses"; "Easy Latin Lessons," Lindsay and Bennett; Crosby's "Greek Lessons"; "Easy Lessons from Xenophon"; "The Odyssey"; "Alcestis."

Fiction.

"Our Bessie," "Not Like other Girls," "The Search of Basil Lyndhurst," "Nellie's Memories," R. N. Carey; "The Lamp-lighter"; "John Halifax"; "Lorna Doone"; "In the Heart of the Storm"; "The Little Minister"; "Great Expectations"; "Oliver Twist"; "Guy Mannering."

The following books are offered by the Springfield Branch. Address Miss Clara D. Hoar, care of Samuel Bowles, Crescent Hill, Springfield, Mass. "Civil Government in the United States," John Fiske; "Selections from Browning"; "Classic German Course" (in English); "The Tragedies of Sophocles" (in English); "The Tragedies of Æschylus" (in English); "Outline Sketch of American Literature"; "Outline Sketch of English Literature"; Barnes's "History of Rome"; "Selections from De Quincey"; "Warren Hastings," Macaulay; Hutchinson's "Physiology and Hygiene"; "Walks and Talks in the Geological Field," Winchell; "Elementary Lessons in Physiology," Huxley; "The Life that now is" (Sermons by Robert Collyer); "Verses," Susan Coolidge; "Our Village," Miss Mitford; "Kenilworth"; "Rob Roy"; "Waverley"; "Guy Mannering."

REQUESTS.

I have persuaded the young people of our community to organize a literary club, and I write to say that we would be so grateful to *The Cheerful Letter* band if they could send us books to start a library. We wish to combine profit with pleasure, and make our exercises helpful as well as entertaining. We desire to study general history, literature (of America especially) and anything that young people ought to know. So any books or magazines that would help us in our efforts toward culture would be greatly appreciated. We would also like to get books of selections for reading aloud, or "Familiar Quotations," or pieces suitable for acting, comedies, or short dramatic pieces, and tableaux. I shall place my own books at the disposal of the members, but we need a great many I have not. We have met three times, and our members seem to take a great interest in doing all they can to make it a success. Thanking you for past favors, and wishing

you God-speed in the work. Mrs. Kate D. Stafford, Kemp, Texas.

Mrs. Mary J. Brooks, Poe, Logan County, Kansas, sends thanks through the Book Club to all who have kindly remembered her with reading, which has been a great pleasure to her, and many others, as she has passed it all on. She would enjoy "In His Steps." Her son Floyd wishes the "History of Cuba" and current numbers of *St. Nicholas*.

Mrs. Alice Hess, Linden, Oklahoma, asks for the *Cosmopolitan* or any magazine.

Mrs. Bertie Wiley, Viands, North Carolina, will be glad to receive an elementary geography, also a fashion magazine and stories.

If any one has a copy of "The Story of the Bible from Genesis to Revelation told in simple language, adapted to all ages, but especially to the young," by Charles Foster, to give away, will she kindly notify Mrs. W. B. Nichols, 2 Kensington Park, Roxbury, Mass?

Mrs. J. W. Gale, Unionville, North Carolina, extends her gratitude and thanks to all who have sent her reading matter, which has been a source of comfort and pleasure to her, and asks for Baldwin's "Second Reader" and Wentworth's "Primary Arithmetic" for her little boy."

Mrs. Ellen Atchley, Ebb, Grant County, Arkansas, will be pleased to receive magazines and papers or books for her little children.

I should like to receive "Roman Antiquities" and Pennell's "Ancient Greece," which I shall use in my travelling library. Should also be very grateful for the following magazines: *Forum*, 1887; *Arena*, 1898. We are a few isolated liberals, drawing much consolation and strength from the literature sent us. James F. Stigler, North Royalton, Ohio.

Mrs. G. H. Ashworth, Osage, Virginia, asks for the *Youth's Companion* for her little grandson.

I am an invalid anxious to take up the study of biology and pursue it in all its branches. Would be glad of any books, papers, or magazines treating of it. Will some subscriber to the *Ladies' World* please send me copies under date of December,

1899, and of January, 1900? I should like, also, Gospel Hymns, numbers 1, 2, 3, and 4. Margaret A. Richard, 1421 Lumber Street, Columbia, South Carolina.

I would be glad to receive from you a Third and Fourth Reader, McGuffey's. We are very scant of reading matter of any kind, and would be glad to receive any good reading, either books or papers. J. H. Richardson, Powhattan, Kansas.

Mrs. Louise H. Goodwin, Allwood, Amherst County, Virginia, asks for the following books for her daughter, who is a teacher and needs them for study for her examination. They will be used by another teacher also. Fiske's "Civil Government"; Myers's "General History"; Milton's "Paradise Lost," first and second books; Addison's "Sir Roger de Coverley"; "Papers from the Spectator"; De Quincey's "Flight of a Tartar Tribe."

Mrs. E. F. Carney, 205 Hanover Street, Manchester, New Hampshire, a helpless cripple and invalid of eighteen years' standing, who can never be any better, is in especial need of good cheer, and asks for any light reading. She is not always able to answer letters.

I have just finished reading Prescott's "Conquest of Mexico," and am now reading "A Fair God," which belongs to the same friend. Will some one kindly send me any other literature about Mexico, as I am very much interested in that country and people? I would like history or story or anything, just so it is about Mexico or Central America or South America. I am a farmer boy, and have not had many advantages. G. E. Stafford, Kemp, Texas.

Mrs. Bettie E. Andrews, Sandy Ridge, North Carolina, asks for *The Ladies' Home Journal*, beginning January, 1899, and sends numbers that finish "The Minister of Carthage." I have October, November, and December, 1898.

Miss Violet I. Cairns, Browning, Missouri, asks for the *Strand Magazine*, September, 1899.

Mrs. P. H. Houck, Admire, Kansas, would be glad of old numbers of *Harper's*, *Atlantic*, or Littell's *Living Age*.

Bertha Zoeller, O Street, Louisville,

Kentucky, would be grateful for a German Dictionary.

Mrs. M. E. Hastings, Sanco, Texas, asks for a book on poultry-raising for herself and anything on flower-painting for her daughter.

Mrs. Annie Hendon, Fincastle, Texas, will be glad of any light reading.

Mrs. Auripha Martin, Heareford, Stokes County, North Carolina, asks for a large print Bible for herself and reading matter for her three children.

Mrs. Mildred Alley, Heareford, Stokes County, North Carolina, asks for the *Ladies' Home Journal*.

I shall be very grateful for any one of the following-named books for a sick brother and myself: "The House of Martha," Stockton; "The Ship of Stars," Quiller-Couch; "We Four Girls," Mary F. Darling; "The House with Sixty Closets," Child; "The Other Fellow," F. Hopkinson Smith; "Tales of an Old Chateau"; "A Kentucky Cardinal," James Lane Allen; "Richard Carvel," Churchill; "Via Crucis," F. Marion Crawford; "The Secret of Gladness," Miller; "David Harum," Westcott; "The House on the Hill"; "Janice Meredith"; "The Evolution of General Ideas"; any of Carlyle's books except "Sartor Resartus." I have that. (Miss) B. J. Robards, Box 143, Oxford, North Carolina.

P. M. Garrard, Higdon, Alabama, is anxious to receive "Uncle Tom's Cabin," "History of Cuba," "House of Seven Gables," and "Idle Thoughts of an Idle Fellow," which he will pass along.

I would be very thankful for any novels. I live in the country, where there are not many girls, therefore am very lonely at times. Will appreciate anything you may send me that will elevate the mind. Miss Hattie Rice, Kemp, Texas.

THE MOTHERS' COUNCIL.

[Contributions to this department may be sent to Mrs. J. S. Howe, Chestnut Street, Brookline, Mass.]

THE EDUCATION OF OUR CHILDREN.

(Concluded.)

This brings me on to another point. We must teach our children *self-respect*, which is always a great help toward self-control. To

do this, we must show our children that we respect them. Some children are so used to being punished, and, as it were, forced into good behavior, that they seem to consider it their right to be naughty, and the duty of parents, teachers, etc., to scold them into being good. They have never been treated as reasonable beings; and, therefore, it has not occurred to them to use their reason about themselves. Instead of always talking to our children as if we belonged to some superior race, cannot we show them more respect, and, taking a place at their side, try to grasp from there what their difficulties are, and then, instead of managing them, show them how to manage themselves?

Most of the lessons so far refer chiefly to moral self-control, but control gained in one direction helps in every other. The child who has learned to persevere with its game to-day, to-morrow will be able to persevere in learning its task. The child that has learned to be painstaking over its doll to-day, to-morrow will find it more easy to be painstaking over helping mother to dust the room. But, to speak briefly of other forms of training, a great part of the *training of the mind*, the control over the brain, comes, I think, from what we usually call "lessons"; and with many of us this is more in the school-teachers' hands than in our own. But here we may note that many lessons which, at the time, may seem to us unnecessary or useless are possibly the most useful of all in strengthening the brain. Besides that, as we have seen, any fresh knowledge adds something to the completeness of our lives. We can do much ourselves, in many cases, toward making these same lessons profitable, by encouraging our children to think over at home what they are learning at school, encouraging them to talk over their lessons, and to follow up any fresh piece of knowledge they have acquired.

On the other hand, *physical training*, to make our children strong and healthy, and to make them acquire control over their bodies, is, perhaps, more especially a mother's province. How important it is that we should learn all we can of the care of health, of the value of different kinds of food, of fresh air! Then, again, to move without knocking things over and to be

clever with one's fingers comes naturally to some children. These things require greater cultivation with others. One can do much by teaching small children to be handy, by encouraging them to make little things for themselves and others. Later on we may have opportunities for encouraging them to attend gymnastics or swimming classes. Anything of this kind, of course, helps them in gaining control over their bodies; and here, again, control in one direction helps in all others.

Along with all this education in self-control, and this learning thoroughly to enter into all our occupations, we must not forget the other side of our picture of "complete living." Much we can do here in widening our children's lives, by extending their sympathies: interest them in other people, perhaps less fortunate than themselves, also in what is going on in the world around them, in great events, in great movements. Above all things, let us remember that, if our children are to live completely, they must live noble lives. We all wish our children to do this: let us, therefore, make it as easy for them as we can to begin the right way. If any one of us tries to learn or do any new thing which brings many of our faculties into play at once (as the working of some new machine, requiring the use of both feet and hands), how difficult it is! In thinking of one thing, one forgets another. But this is just how it is with your children, who have *everything* to learn in the difficult play of life. Let us remember their difficulties, and be very patient and helpful with them.

Of *religious training*, where so many hold different views, I have hardly liked to speak; but, whatever our own views may be, it is essential that the religious training should be in the mother's hands. We may send our children to classes and Sunday-schools, but this cannot take the place of home training. How often it seems that in religious matters, wherein our deepest thoughts and feelings are concerned, there seems an inseparable barrier set up between us and those nearest to us! Let us be watchful to avoid such a barrier springing up between us and our children. To do this, we must, in a measure, open our hearts to our children, and let them come into our inner life. So, if times of darkness and difficulty come

to them, instead of shutting themselves off, they will feel that, even if we cannot help them with advice, we shall, at any rate, be ready to enter into their feelings and to sympathize with them. And, to those of us who with the majority look forward to a future life, what better definition of it can be given than that it will be at last, in every detail, *the complete living*, every act, thought, and feeling having been brought into subjection, not only to ourselves, but to God?

NATURAL HISTORY.

LITTLE PEOPLE IN THE BROOK.

(Continued.)

Caddis-worms.

Some of the little brook people hide themselves so skilfully that I am afraid you will hardly be able to find them without some hints as how to look. These are the case-worms, or caddis-worms, as they are called. They have the curious habit of covering their soft bodies with a coat which they make of leaves, sand, pebbles, sticks, or bark. They fasten the materials together with silk, which they spin from their mouths, like some caterpillars. Each kind, or species, makes a different kind of coat, just as different birds make different nests. One bites off a few large pieces of leaf and sews them together by their edges. Another takes smaller pieces and laps them. Another prefers sticks and bark; and he generally gives the case a rough, inanimate look by allowing some of the little sticks to project beyond its end.

Then, as to shape, the cases may be cylindrical, which is one of the commonest shapes; or somewhat cylindrical, but smaller at one end than at the other; or slender and tapering; or they may be more or less flattened.

The caddis-worm has six legs: his head and shoulders are rather firm and hard, but his long cylindrical body is soft and needs the protection of his case. On each side of the body most caddis-worms have short delicate white threads, through which their blood is purified by the air in the water. At the end of the body are two hooks, or hooked feet, by which they hold themselves firmly in their cases. Their food consists of vegetable fragments or minute animals. Some

of them eat the leaves which fall into the brook, and it has been said that they are particularly fond of willow leaves.

The little larva makes himself a tiny case as soon as he is born; and, as he grows, he enlarges it to cover his increased size. Most of them walk about on the bottom of the brook or on the water plants, dragging the case with them, only protruding their head and shoulders from it, and almost never leave it. But there are some kinds which build fixed houses of little stones or grains of sand, fastened to the pebbles in the brook. These occasionally leave their abodes and wander about in search of food.

Caddis-worms usually live about a year, reaching their full growth in May or June. Then they close up each end of the case with a grating or a thick silken lid, which has a slit, or some little holes in it, to admit a fresh current of water. Some of them, perhaps more timid, close them with little stones.

Being thus protected from their enemies, they change their shape, and enter into what is called the pupa condition. The pupa has longer legs than the larva, and a shorter body, with rudiments of wings on the back, and long antennæ, or feelers. In this condition it remains in the case for about two weeks; and then, cutting through the grating or pushing away the stones, it emerges, and, swimming to some aquatic plant, climbs up into the air. It then begins to bow its head many times, till the pupa-skin splits on the back; and out comes the caddis-fly, looking something like a dark-colored little moth, with its wings arched over its back. These caddis-flies may be seen on the trees and plants about brooks, ponds, or ditches. Some of them flutter about in the sunshine, but most of them rest in the daytime and take their recreation at night.

Another time I will describe to you some of the curious forms of caddis-cases that I have found myself. I have discovered twenty different kinds in one brook, and I hope that you will be able to find as many where you live.— *Cora H. Clarke.*

"There is some good in every one and some happiness to be found everywhere."
Lob Lie-by-the-Fire.

We are sorry to hear of the death of Mrs. E. T. Horton of Martinez, California.

Mrs. J. W. Surbeng, 79 Hawthorne Place, Montclair, New Jersey, offers the *Literary Digest* for 1900.

Mrs. Dora Seifert, Baker City, Oregon, asks for the *Gentlewoman*.

The following letters would have been inserted sooner, had they been sent to the Book Club secretary. If correspondents write to the Editor in regard to books, their letters are in some cases omitted altogether. In nearly all the publication is delayed one or two months.

Dear Cheerful Letter Friends,—I wish to thank you, all, through the columns of your dear little paper, for the valuable literature which has been sent me. I have received a number of books which I prize very highly; and Miss H. C. Ellery of Newport, Rhode Island, has sent me "Success," the *Chautauquan*, and many other good things. I have tried to acknowledge everything sent me, but some have not sent their names.

I am a country boy twenty years of age, in very straitened circumstances financially and struggling to obtain the rudiments of a classical education.

I am undertaking to start a little library of choice books, and *The Cheerful Letter* Book Club has been a great help to me.

Anything sent me in the future will, as in the past, be gratefully received and used for the highest good.

Here are a thousand more thanks for your kindness. James Larkin Pearson, Elkville, Wilkes County, North Carolina.

Dear Cheerful Letter Friends,—I feel that I must not let another year pass without a word of greeting to you. I often think of you all, but cannot write to all. I wish to thank the unknown friend who has so kindly sent me *The Cheerful Letter*, and ask her if she will please write to me. I wish also to say to my old-time friends that so kindly sent me books for my boy Clarence that he is a school-boy no longer, but has for several years helped to bear the responsibility of providing for a large family.

He has been rapidly promoted in his work, that of railroading, till now he is gone from us entirely. It has been a very

hard thing for us to do, to give him up. He goes out from our home pure, and free from all bad habits so common to young men. Can I dare to hope that he will remain so?

With loving greeting to all, I remain, as ever, a friend to all *Cheerful Letter* people. Mrs. J. J. Hardin, Pattonsburg, Missouri.

THE BIBLE CLASS.

ACTS X. PETER AND CORNELIUS. THE GENTILES RECEIVE THE HOLY GHOST AND ARE BAPTIZED.

We come now to a chapter of the greatest importance and the deepest significance,—the conversion of Peter from a narrow Judaism to a broad Christianity.

A number of interesting questions at once present themselves. If this incident occurred after the visit of Paul to Jerusalem (it will be remembered that Paul was the guest of Peter for two weeks), had the conversations with Paul any influence on the views of Peter? Did Peter recall the teachings of Jesus that bear on this subject? The idea could hardly be new to him. His lodging in the house of a *tanner* implies a relaxation of the rigid Jewish exclusiveness. The trade of a tanner would naturally make unclean those who followed it. If a tanner were married without mentioning his trade, the wife could on that ground obtain a divorce. Again, why was the question of eating or not eating certain meats so very important?

The answer to this is apparent. The work of the apostles among the Gentiles would be greatly hindered by adherence to the rigid rules of the Pharisees in regard to meats. Jesus had already guarded against this difficulty by telling the apostles (Luke x. 8) to eat such things as were set before them. (The Pharisees made a virtue of eating only with those who bought their food of certain dealers whom they could trust to maintain the highest standard of Pharisaic "cleanness.")

Those who read the narrative in the Book of Acts will naturally differ in regard to what are usually called the *supernatural* portions of the story. To these belong the reappearances of Jesus after his death and the conversations with him, the story of the conversion of Paul, the interview between

Christ and Paul at Jerusalem, the vision of Cornelius and the vision of Peter described in this chapter; and many people would add the escape of Peter from prison.

Some readers of the New Testament regard all these passages as describing what is "miraculous," therefore violations of law. Hence all such events are to their ideas impossible, and the story untrustworthy.

Others think them quite natural; and, where an event is unusual, it is to them not a violation of law, but a revelation of some new law not yet fully understood.

An interesting point in favor of this last view is that so many of these stories *hang together*, so to speak. That is, *if* Jesus were, in his higher state, still interested in the work of the apostles, and able to influence them, the things narrated are just what would have been likely to happen. But no one would have been likely to invent them.

What was it that Jesus wanted most? That his nation should become the religious teachers of the human race. What were the chief hindrances to the accomplishment of this end? The narrowness and exclusiveness of the Jews, even the apostles. A great many foreigners were eager, *anxious* to join the Jewish Church. But, poor things, the Jews, instead of welcoming them, kept them back, and only admitted them on a lower plane. But Jesus always eagerly welcomed any sign of interest on the part of foreigners. The story of the "good" centurion; the driving of the money-changers from the temple; the preaching at Nazareth; the emotion shown when the Greek proselytes sought him; the conversation with the woman of Samaria,—all this Peter remembered, and many a conversation, some, unrecorded. But one of the most interesting is the one in Mark vii. (Mark being understood to have received that Gospel from Peter), where Jesus says:—

"There is nothing from without the man that going into him can defile him; but the things that proceed out of the man are those that defile the man. . . . This he said, *making all meats clean.*" Now, as Mark heard this from Peter, the idea of all meats being clean could not have been entirely new to Peter. But the old Jewish ideas were too strong for him, and he could not change his habits entirely.

The time for decision had now come.

The question was, Would Peter be able to wrench himself free from all the traditions of his former life?

There is a passage in a sermon by John H. Thom which is interesting in this connection:—

"This is the trial of a spiritual man. Will we suffer ourselves to be born again? We are born of the flesh, into a world of received habits and received ideas and received moralities, which we inherit by descent. Will we suffer ourselves to be born of the spirit, into a world of another order of ideas, of other standards and realities, which we receive direct from God?"

This was now the trial of Peter. Farrar says:—

"With such uncertainties in his heart, but also with such desire to be guided aright, one day at noon Peter mounted to the flat roof of the tanner's house, for his mid-day prayer. It is far from impossible that the house may have been on the very spot with the one with which it has long been identified. It is at the south-west corner of the little town, and the spring in the court-yard would have been useful to the tanner if he carried on his trade in the place where he lived. A fig-tree now overshadows it; and there may have been one even then, to protect the apostle from the Syrian sun. In any case, his eyes must have looked on identically the same scene which we may now witness from that spot: a small Oriental town, with the outline of its flat roofs and low square houses relieved by trees and gardens; a line of low dunes and sandy shore; a sea stretching far away to the Isles of the Gentiles,—a golden mirror burning under the rays of the Eastern noon in unbroken light, except where it is rippled by the wings of the sea-birds, which congregate on the slippery rocks beneath the town, or where its lazy swell breaks over the line of reef which legend has connected with the story of Andromeda. It is a meeting-point of the East and West. Behind us lie Philistia and the Holy Land."

Peter became hungry, but the mid-day meal was not yet ready. He fell into a sort of dream or trance, and saw a sheet let down from heaven, filled with animals, both clean and unclean. Then came a voice, saying, "Rise, Peter, kill and eat." But Peter either thought this was a test, or else he

answered, as men do, in dreams, involuntarily, "Not so, Lord; for I have never eaten anything that is common and unclean." Farrar remarks on Peter's answer that it reminds us of his reproof to Jesus, "Be it far from thee, Lord!"

Then the voice spoke again: "What God hath cleansed, make not thou common!" And this happened three times. Then the vessel was drawn up again into heaven.

It must be borne in mind that it was by partaking of "unclean" food that the Gentile became "unclean" to the Jew. Here was a terrible test. The Jew regarded the flesh of swine with horror and loathing. While Peter was reflecting on this strange vision, and perhaps recalling the conversation, Mark vii. 15-19 (Farrar thinks he may first, at this time, have perceived the meaning of these words), he saw below three Gentiles—one in the dress of a soldier—standing before the gate, and perhaps was roused from his reflections by their voices. The story says they called, and asked whether Simon, which was surnamed Peter, were lodging there?

Then it flashed upon Peter that here was the explanation of the vision. He instantly descended, and listened to their message. They had a strange story to tell.

"Cornelius, a centurion, a righteous man and one that feareth God (that is, one who observed some points of the Jewish law, but was not circumcised, and so not a member of the congregation: he was 'a proselyte of the gate') and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee into his house and to hear words from thee."

Peter invited all three men to come in and lodge. In the East this hospitality was a matter almost of course, and caused little trouble. They had arrived about twelve o'clock, having come thirty miles since the afternoon of the day before.

The next day Peter set out, with the messengers, taking also six of the "brethren" (xi. 12) to be companions and witnesses on this occasion, which he rightly judged to be of immense importance. The journey occupied two days, for they could travel only in the cool hours.

On the second day Peter and his companions entered the house of Cornelius. He may have remembered the day when Jesus

offered to enter the house of another Roman centurion; and how that centurion said, "Lord, I am not worthy that thou shouldst enter under my roof." (for it would have made Jesus unclean until the evening). But Peter had come, not only for a brief visit, but to stay. The barrier between Jew and Gentile had fallen. If we could put ourselves in the place of Cornelius (and other Gentiles like him), we might realize what this moment meant to him and what he knew it meant to Peter. Think only of the prayers and aspirations of these men, of their longing for a purer religion, of what they heard in the synagogues where they were admitted, and yet of their being shut out from the congregation by the Jews.

Peter stood on the threshold of Cornelius, bringing with him the keys of the kingdom of heaven. What wonder that Cornelius, seeing that closed door open, and feeling emotions of gratitude, reverence, and joy too great for expression, threw himself at the feet of Peter (the act of homage denoting the greatest reverence, and not customary among Romans. Farrar notes that Alexander the Great prostrated himself before the Jewish high priest. It was usual to pay this form of respect to Eastern despots). Peter, like all sensible and large-minded men, deprecated homage to *himself* personally. His message was the important thing. He entered the house, conversing with Cornelius, and found a company of the relatives of his host awaiting him.

Peter at once and courageously avowed his new position. He said to the whole company:—

"Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I SHOULD NOT CALL ANY MAN COMMON OR UNCLEAN."

And, after Cornelius had told his story, Peter said:—

"Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is acceptable to him."

Then follows Peter's little sermon. And then, to the wonder of the Jews who were with him, there followed a new day of Pentecost. The Holy Spirit fell upon the Gentiles. They spoke with "tongues"; and

Peter baptized them "in the name of Christ." *

The new day of Christianity had begun,—no longer a Jewish sect, but a religion for all nations.

A YOUNG LADIES' SCHOOL.

(Continued.)

Next to music and dancing and deportment came drawing, but that was not a sufficiently *voyant* accomplishment, and no great attention was paid to it, the instruction also being of a second-rate kind, except that it included lessons in perspective which have been useful to me ever since. Then followed modern languages. No Greek or Latin was heard of at that school; but French, Italian, and German were chattered all day long, our tongues being only set at liberty at six o'clock to speak English. Such French, such Italian, and such German as we actually spoke may be more easily imagined than described. We had bad "marks" for speaking wrong languages (*e.g.*, French when we were bound to speak Italian or German), and a dreadful mark for bad French, which was transferred from one to another all day long, and was a fertile source of tears and quarrels, involving as it did a heavy lesson out of Noël et Chapsal's "Grammar" on the last holder at night. We also read in each language every day to the French, Italian, and German ladies, recited lessons to them, and wrote exercises for their respective masters who attended every week.

One of these foreign masters, by the way, was the patriot Berchet, a sad, grim-looking man, of whom, I am afraid, we rather made fun; and on one occasion, when he had gone back to Italy, a compatriot, who, we were told, was a very great personage indeed, took his classes to prevent them from being transferred to any other of the Brighton teachers of Italian. If my memory has not played me a trick, this illustrious substitute for Berchet was Manzoni, the author of the "Promessi Sposi," a distinguished-looking, middle-aged man, who won all our hearts by pronouncing everything we did admirable, even, I think,

* Baptism, in the Book of Acts and Epistles, is always in the name of Christ only, never in the name of Father, Son, and Holy Spirit.

on the occasion when one young lady freely translated Tasso—

"Fama e terre acquistasse"—

into French as follows:—

"Il acquit la femme et la terre."

Naturally, after, a very long way after, foreign languages came the study of English. We had a writing and arithmetic master (whom we unanimously abhorred and despised, though one and all of us grievously needed his instructions) and an "English master," who taught us to write "themes," and to whom I, for one, feel that I owe, perhaps, more than to any other teacher in that school, few as were the hours which we were permitted to waste on so insignificant an art as composition in our own tongue!

Beyond all this our English studies embraced one long, awful lesson each week, to be repeated to the schoolmistress herself by a class, in history one week, in geography the week following. Our first class, I remember, had once to commit to memory—Heaven alone knows how—no less than thirteen pages of Woodhouselee's "Universal History."

Lastly, as I have said, in point of importance came our religious instruction. Our well-meaning schoolmistresses thought it was obligatory on them to teach us something of the kind; but, being very obviously altogether worldly women themselves, they were puzzled how to carry out their intentions. They marched us to church every Sunday when it did not rain, and they made us on Sunday mornings repeat the collect and catechism; but, beyond these exercises of body and mind, it was hard for them to see what to do for our spiritual welfare. One Ash Wednesday, I remember, they provided us with a dish of salt fish; and, when this was removed to make room for the roast mutton, they addressed us in a short discourse, setting forth the merits of fasting, and ending by the remark that they left us free to take meat or not, as we pleased, but that they hoped we should fast. "It would be good for our souls and our figures."

Each morning we were bound publicly to repeat a text out of certain little books called "Daily Bread," left in our bedroom, and always scanned in fran-

tic haste while "doing up" our hair at the glass or gabbled aloud by one damsel so occupied while her room-fellow (there were never more than two in each bed-chamber) was splashing about behind the screen in her bath. Down, when the prayer-bell rang, both were obliged—to hurry, and breathlessly to await the chance of being called on first to repeat the text of the day, the penalty for oblivion being the loss of a "card." Then came a chapter of the Bible, read verse by verse amongst us, and then our books were shut and a solemn question was asked. On one occasion I remember it was: "What have you just been reading, Miss S.?" Miss S. (now a lady of high rank and fashion, whose small wits had been wool-gathering) peeped surreptitiously into her Bible again, and then responded with just confidence, "The First Epistle, ma'am, of *General Peter*."

It is almost needless to add, in concluding these reminiscences, that the heterogeneous studies pursued in this helter-skelter fashion were of the smallest possible utility in later life, each acquirement being of the shallowest and most imperfect kind, and all real education worthy of the name having to be begun on our return home when we had been pronounced "finished." Meanwhile the strain on our mental powers of getting through daily, for six months at a time, this mass of ill-arranged and miscellaneous lessons, was extremely great and trying.

One droll reminiscence must not be forgotten. The pupils at Miss Runciman's and Miss Roberts's were all supposed to have obtained the fullest instruction in science by attending a course of nine lectures delivered by a gentleman named Walker in a public room at Brighton. The course comprised one lecture on Electricity, another on Galvanism, another on Optics, others, I think, on Hydrostatics, Mechanics, and Pneumatics, and finally three which gave me infinite satisfaction on Astronomy.

If true education be the instilling into the mind not so much knowledge as the desire for knowledge, mine at school certainly proved a notable failure. I was brought home (no girl could travel alone in those days) from Brighton by a coach called the "Red Rover," which performed, as a species of miracle, in one day the journey to Bristol, from whence I embarked for

Ireland. My convoy brother naturally mounted the box, and left me to enjoy the interior all day by myself; and the reflections of those solitary hours of first emancipation remain with me as lively as if they had taken place yesterday. "What a delightful thing it is," so ran my thoughts, "to have done with study! Now I may really enjoy myself! I know as much as any girl in our school; and, since it is the best school in England, I *must* know all that it can ever be necessary for a lady to know. I will not trouble my head ever again with learning anything, but read novels, and amuse myself for the rest of my life."

This noble resolve lasted, I fancy, a few months; and then depth below depth of my ignorance revealed itself very unpleasantly. I tried to supply first one deficiency and then another, till, after a year or two, I began to educate myself in earnest.—*Life of Frances Power Cobbe.*

IMPORTANT NOTICES.

There will be a meeting of the Cheerful Letter Exchange on Friday, May 4, at 10.30 A.M., at 25 Beacon Street, Boston.

All interested in this work are cordially invited to be present.

DIRECTIONS.

EDITOR,—Miss L. Freeman Clarke, 91 Mt. Vernon Street, Boston, Mass.

SECRETARY OF CHEERFUL LETTER EXCHANGE,—Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.

SECRETARY OF BOOK CLUB OF CHEERFUL LETTER EXCHANGE,—Mrs. W. B. Nichols, 2 Kensington Park, Roxbury, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE,—Miss Louise Howe, 53 Linden Street, Brookline, or 25 Beacon Street, Boston, Mass.

Subscriptions and renewals should be sent to the treasurer, also all changes of address and requests for discontinuance. The subscription is fifty cents a year. If subscribers do not receive the paper regularly, they are requested to notify Miss Howe at once.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Louise Howe, as above. Please give full name and address. Also send name of minister as reference. Some of our members take the paper in order to send it to those who are not able to subscribe for it.

THE CHEERFUL LETTER EXCHANGE.

OBJECTS.

1. To cheer and comfort the lonely and discouraged — not only invalids, but all who need cheer and comfort — by the interchange of letters and by gifts of books and periodicals.

2. To supply in some measure to young people in remote places the lack of schools, by gifts of school-books, letters, and, for those who desire it, correspondence classes on history, the natural sciences, and other interesting branches of study. If any desire to join such classes, they may send their names to our secretary.

3. Also to supply, to some extent, the lack of a church. One good sermon or sermon extract is printed in each number of the paper. These sermons are never doctrinal, but practical, and intended to cheer and comfort the sorrowful and aid in giving a vital religion without regard to sect or creed.

4. An important part of our mission is to mothers of young families, who feel the importance of their sacred charge and are anxious to learn all that can be known to make of their children good, upright, useful men and women,—good citizens of the country, for which we must all work together if we would make it fulfil its mission among the nations of the world and to the races of mankind. We give books on subjects connected with the training of children, and our columns are open (in our "Mothers' Council") to all who have questions to ask or interesting suggestions to make on topics important to mothers.

WILL ANY MINISTER WHO RECEIVES THIS PAPER KINDLY NOTICE THAT IT IS NOT SENT TO HIM WITH THE OBJECT OF OBTAINING SUBSCRIPTIONS, BUT THAT, IF HE KNOWS OF LONELY PEOPLE LIVING IN REMOTE PLACES ON RANCHES AND PRAIRIES,—ESPECIALLY WHERE THERE ARE FAMILIES WITH CHILDREN,—IT WILL ASSIST THEM AND BE A FAVOR TO US TO SEND THEIR NAMES TO OUR SECRETARY, THAT THEY MAY RECEIVE OUR PAPER FREE AND ENJOY THE ADVANTAGES OF THE OFFERS OF BOOKS, ETC., WHICH ARE PRINTED IN EVERY NUMBER?